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Will Quakers Claim their Birthright?

AN EDITORIAL

Pacific School of Religion
Berkeley, Calif.

To Friends Congregations

HOME MISSION BOARD

Adequate Evangelism

JOHN R. CARY

Western Young People's Conference

Nebraska and New England Yearly Meetings

ON THE HORIZON OF THE CHRISTIAN CHURCH

THE PASSAIC CHILDREN'S MILK FUND

An Emergency Committee of leading American churchmen and influential citizens, with Norman Thomas of New York as chairman, is raising funds to supply milk and bread to the suffering infants and children of the 16,000 workers in the textile mills of Passaic, New Jersey, because of strike conditions that have prevailed since January 25, 1926. While a settlement seems near realization, yet the children will be dependent for many weeks before their parents are again able to properly feed and care for them as the Relief Committee has been doing. Here is an opportunity to help financially in a cause so worthy of aid. Contributions may be sent to the headquarters of the Committee, Room 638, 799 Broadway, New York.

CENTURY OF WORK FOR PROHIBITION

Just a century has been required to bring prohibition into the federal constitution and forward into the way of enforcement, according to a historical statement made recently by Boyd P. Doty, general counsel of the World League Against Alcoholism. The adoption of prohibition nationally was the inevitable result of nearly one hundred years of discussing, temporizing and experimenting with the liquor traffic and trying out every method proposed either by its friends or foes. Prohibition—local, state and national—came finally as the only alternative. In January 1926, Lyman Beecher declared that the national remedy for intemperance was the banishment of ardent spirits from the list of lawful articles of commerce; and on February 13, of the same year, the American Temperance Society was organized at Boston, Mass., which was followed by many other organizations springing up in widely separated parts of the country. The Eighteenth Amendment became operative, January 16, 1920, and the following year, November 23, a supplemental prohibition act was passed. Only fourteen states ratified before Armistice and thirty-two after, with New Jersey making the forty-sixth in 1922. Contrary to all precedent a limitation of seven years was put upon the time within which the Eighteenth Amendment might be ratified. If the "wets" had been able to control either House in only thirteen state legislatures out of the forty-eight, they could have prevented its ratification. The total Senate and House vote for the Amendment was 5079 and that against was 1285, a ratio of more than four to one. The Eighteeenth Amendment was the first to be submitted by a Congress in which the Senate was elected by the direct vote of the people.

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ENGLAND'S PEACE WEEK OF YOUTH

A Peace Week of Youth was held in England June 13 to 19 under the auspices of the British Federation of Youth, a Federation of over twenty youth organizations working for international understanding and the establishment of a World Federation of Youth for Peace. The week was celebrated by youth meetings, processions and demonstrations in all parts of London and in a large number of provincial towns. Its special purpose was to arouse support for the adoption of arbitration as a substitute for war in all international disputes. The following resolution was adopted at the various meetings, in most cases unanimously: "We, in this Youth Demonstration, believing that law should take the place of war in the settlement of international disputes, urge His Majesty's Government to agree to settle all disputes by conciliation or arbitration, and, by taking the lead in the proposed Disarmament Conference of the League of Nations, to show that Great Britain does not intend to appeal to force." June 13 was recognized as Youth Peace Sunday and special addresses were given in many churches and Sunday Schools. In the procession through the streets of London on Saturday, June 19, a number of German Youth took part. One of them spoke in the great meeting in Hyde Park which followed and received a very warm welcome. The banners carried in the procession bore such inscriptions as "Peace! Youth Must Lead." "Arbitration or Annihilation?" "Youth demands No More War." A similar Peace Week was held about the same date in Austria, France, Switzerland and the United States of America.

TOBACCO'S ASSAULT ON THE BRAIN

Every mental test made in educational institutions, writes Will H. Brown of Oakland, California, adds one more to the long list showing the disastrous effects of smoking. Prof. Everett V. Perkins, principal of a high school near Augusta, Maine, in making out a list of twenty-five students with the highest records, found that the list contained but one smoker. Then he made out a list of the twenty-five students with the lowest records, and in this list all but one were smokers. He further found that the average scholarship of the smokers in the senior class for the first half of the year 1926 was 77, while the average for the non-smokers was 80 and 15-100. Prof. Perkins truly says: "Smoking and scholarship do not go together at Cony High School." He might have truthfully added, "or anywhere else." A bulletin published at Antioch College, at Yellow Springs, Ohio, contains a careful study made in the college, of students who smoke. Heavy smokers were at the bottom of the list in every test, while those who did not smoke were at the top, with the light smokers sandwiched in between. Smokers who remained in college as long as three years steadily declined in scholarship records. Non-smokers maintained a nearly uniform average. The report concludes with these words: "With these figures before us, it is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency." Secretary of Commerce Herbert Hoover well says: "Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy unworthy a nation of our intelligence." An enemy that assaults the brain, the body and the soul should be exterminated.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Will Quakers Claim their Birthright?

THERE is a great deal of superficial thinking and glib talking going on continually to the effect that while Old World peoples are hopelessly addicted to war and its hatreds, America is the pious embodiment of the beautiful little dove of peace. As a matter of fact the peace movement in this country has hardly scratched the surface, while in Europe, despite the prevalence of international jealousies, it is really "digging in" in a way that it is hard for us to realize. Efforts toward educating the public in peace principles and methods which are quite generally accepted in some European countries are violently and maliciously opposed in the United States. We have a recent flagrant example of this in the disgraceful way in which ex-soldiers were allowed by the public authorities and even by church people to villify and discredit the Conference of the Fellowship of Youth for Peace, at Concord, Massachusetts. The fact that such a wretched display should be allowed at this shrine of American patriotism and letters is a sorry blotch upon our national escutcheon.

In a recent issue of this paper, our friend, Anna B. Thomas, gave our readers a graphic little picture of the impressive proportions of the great Pilgrimage of Peace participated in by the women of England. With our more magnificent distances it would be impossible, of course, for a national pilgrimage to be put on over here in the same way that it was in that country. Can we imagine, however, a pilgrimage of thousands upon thousands of women being conducted in any one of our states, women coming from all its sections and converging upon the state capital in an emphatic protest against our national preparedness program? Would city officials come out to greet and welcome them as in England? What would be the attitude of our so-called patriotic and civic organizations? Even back of that question, is there the deep concern and the burning zeal among the women of this country that would make such a pilgrimage possible?

May we ask an even more searching question? What if some of our devoted peace advocates would begin touring this country and would advertise public meetings for the purpose of getting signatures to a letter to the President warning him if war should be declared none of the signers would have any part in it? Yet that is just what is being done in England; not by irresponsible and unknown "fanatics," but by no less a person than Arthur Ponsonby, a member of Parliament itself, who was Under Secretary for Foreign Affairs under Premier Ramsay MacDonald. He is continually addressing huge crowds and obtaining thousands of signatures to his non-participation in war petition. In urging the latter, he asserts that in entering a war no government ever tells the people the truth and that therefore they should decide beforehand that they will not accept what the government may allege as justification of a war, but will refuse to lay down their lives for a lie. The petitioners assert that they are convinced that all disputes between nations are capable of settlement either by diplomatic negotiations or by some form of international arbitration.

"Where is the American Ponsonby?" asks Henry W. Pinkham, Secretary of the Association to Abolish War, in a statement which he has issued to the press commenting upon this situation. "Echo answers, Where? We have no former Assistant Secretary of State, no member of Congress, no party leader even of humble rank, to do in this country what Ponsonby is doing in Great Britain. Such a declaration as he is circulating has been stigmatized here as the 'slacker's oath.' As yet only a few somewhat daring individuals have publicly said that the next war—if there should be another—will be fought without their participation or support. Mr. Ponsonby has lately said: 'I hope very much that it may be possible for a similar movement to be set on foot in the U. S. A.' Who will take the lead? Rev. Sydney Strong, of Seattle, a fearless preacher of righteousness and peace, has asked that question and has said that 'the Quakers have the birthright privilege of leadership in this campaign against war.' That is a natural thought. But will the Quakers claim their birthright?"

Is this doubt well founded? Are we ourselves ready to admit that we are not inclined or are not prepared to claim our birthright and assert our presumptive leadership in this paramount cause? If we are not prepared to accept it, there are various reasons that may be offered for our failure. To begin with, we are not all of us "convinced Friends" on the issue itself. Should a group of our young Friends who are fundamentally and unequivocally committed to the peace position, start a movement for the securing of pledges against personal participation in any way that might be declared by the Government, what would be the attitude of Friends generally toward them? How much active support and encouragement would the young people receive? Turning our attention to those Friends who are mentally committed to the historic Friends' position and who give assent to resolutions and occasional official pronouncements—how many of these Friends may be counted upon to take an active leadership in a practical peace program, or even to follow leadership when offered them? Is it not true that the majority of us are simply not sufficiently concerned to shake ourselves from our inertia of indifference? There is the further depressing fact that in place of coming together in closer union in the face of this imperative opportunity for a united service, we are tending to separate and draw apart on internal issues that are discordant and divisive. We are disclaiming among ourselves the spirit of the Prince of Peace which we officially declare to the world.

But these are not the reasons offered by the Secretary of

the Association to Abolish War, for his expressed doubt concerning our acceptance of our heritage. Happily, outsiders are largely ignorant of the internal handicaps of which we are but too painfully aware. In explaining his doubt of the Quakers, Mr. Pinkham says, "The enterprise involves publicity and controversy alien to their genius." In his use of the word "controversy," he has reference, of course, not to religious controversy but to our ineptitude for appearing in the public forum and even in the arena of conflict and molding public opinion through the vigorous thrashing out of the issues involved. In a word, he evidently believes that while we are capable of standing for our convictions, we do not have the genius for putting them forcefully before the public at large. We are not effective public agitators. We are inclined to the belief that there is considerable truth in his contention. We might make reply that history has proven that the distinctive contribution which Friends have made to world peace and reconciliation has not been by agitation but by a service of love. Following the war it was not publicity and propaganda for peace which the war-stricken countries of Europe so needed, but food given at the hands of friends. There are millions of people in Central Europe who were appealed to by this manifestation of Christian love, with whom mere words would have had no avail. If we Friends have a genius for peace, we are willing to admit that in this direction lies our expression of it. On the other hand, we must admit that there is a demand for the other thing. The war is almost a decade past now and the demand for physical relief has subsided. A generation of youth is growing up that knows not the agonies and tragedies of the great cataclysm of world conflict, and there is a tendency among those who are older to forget. Already, as an outgrowth among ourselves of the very spirit which we were dedicated to destroy, we find ourselves in the vicious circle of preparedness, programmed by our own Government, and which no one seems able or inclined to break. The only hope is in educating and arousing public sentiment. This is an enormous task, for, as already suggested, the obstacles are many. It calls for methods of publicity and education with which Friends are perhaps somewhat unfamiliar. However, we have a gallant and a capable leader in Frederick J. Libby, who has come amongst us as a convinced Friend to show us the way. We may not have the distinctive genius for the new demands upon us, but if we have the convictions and the concern, we may learn the technique which will make us effective messengers of peace in the public forum as well as on the fields of devastation.

Our readers may have asked themselves at times why it is that we devote so much editorial attention to this general field of activity in the way of discussing practical problems having to do with our national policy. They may have reasoned that since we are talking to an audience of Friends primarily, there is not the occasion for devoting so much attention to this problem. If there have been such questionings, we are glad to answer them. It is true, for the most part, that Friends who are sufficiently interested to take the church paper are generally loyal to the principles for which Friends are known, including that of peace. Even so, there is some virtue in keeping before us some of the principles to which we are committed, especially when they form the basis of the great questions at issue today. It is true, in the second place, that in our editorials we are speaking primarily to an audience of Friends. It must be remembered, however, that the paper goes regularly to many public libraries and institutions, and especially to many non-Friends' theological schools in which are being trained religious leaders of tomorrow. Even this, however, is not the primary consideration that is before us in dealing with these practical questions. We believe that as Friends we need a continual flow of information with which to meet the issues as we find them in our various fields of service. The advocates of preparedness are increasingly active and presumptuous. They have their representatives in every city and town, prepared in many cases to give misinformation for fact, and prejudice for reasoning. In any event they are prepared to present the popular side of these questions as opposed to the "impractical idealism" of the pacifist. Arguments are presented and analogies offered that are specious and misleading. How increasingly effective would Friends be, located here and there, if they had facts and ammunition at hand with which to meet these misrepresentations. This is the kind of thing we must be increasingly doing in our respective communities. It is practical and effective. We should have one hundred and more Friends capable of doing what Milo S. Hinckle did recently when the issue was raised in Greensboro, North Carolina. As a result of the impressive array of facts which he was able to present in the public press in reply to a poorly considered attack on the peace movement in this country it is safe to say that at least one army officer will think twice before he speaks again in that community. As the editor of the church paper we covet the opportunity of so keeping this issue before Friends that they are better prepared for entering this service of education through publicity.

It remains for us to face soberly the leading question which supplies the caption for this editorial. If Quakers do not claim their birthright it will be for other and more fundamental reasons than those suggested by the Secretary of the Association to Abolish War.

To Every Congregation of Friends

An Open Letter from the Board of Home Missions

During its annual sessions in May, the Executive Committee of our Board of Home Missions, in conference with other members of the Board, gave much earnest thought to questions relating to the ministry and evangelism. As stated previously in these columns the deep concern which was felt in the May conferences found expression in a letter which has been sent to each congregation, so far as possible, throughout the Five Years Meeting. The letter is printed herewith in the hope that even those who have heard it in their local Meetings, may again give prayerful thought to the questions it raises. Additional copies of the letter may be secured on request from the Board of Home Missions. R. M. S.

THE Executive Committee of the Home Mission Board of the Five Years Meeting met at Richmond on May 10th under a deep burden for our Meetings, that they should be more concerned for the advancement of the gospel of the Son of God. We gave

the sessions of one day to the consideration of the responsibility of the Meetings for the development of the gifts in the ministry among us, and the obligation which should rest upon all our members to make their Meetings what every Christian church should be, an evangelistic force. For a church which formally acknowledges the headship of a Lord, who died a death of keenest suffering in behalf of sinful men, to settle down into a religious club and lose its burden for souls is a practical denial of his leadership. Our statistics of membership seem to suggest the possibility of approach to this state.

We are convinced that there are earnest and devoted young men and young women in our membership who have heard the call of the Lord but have entered upon other forms of service than the ministry; in some cases because the atmosphere of their Meeting lacked the spiritual warmth necessary for the development of their gifts, and in some instances because the dignity and importance of the position of minister were not adequately recognized. We pray you to seek out those among you who give evidence of gifts for service and confer with them lovingly and helpfully.

But in thinking of the importance of the ministry, let us not fall into the error of thinking that the pastor alone can make the Meeting what it should be. Important as is his gift and helpful as his leadership may be, the responsibility for the evangelistic power of a church should rest upon every member. Unless this is felt by the membership at large, little can be accomplished, especially under the type of organization peculiar to Friends. There are many forms of evangelism other than the holding of special meetings by one who has the gift for that service. Every one who has learned the way home can tell it to someone else. Our Bible Schools are a fertile field, our lives should demonstrate the saving power of Christ, and our whole attitude toward the work of the church helps to determine its position in the community.

We have longed, as we faced these matters frankly and prayerfully, that our burden might go down to every single Meeting; that to every member might come a fresh sense of responsibility for the spread of the gospel; and that to all might come the joy of seeing men and women redeemed through faith in Jesus Christ. We cannot live, if we are not an evangelistic church.

An earnest and sincere effort to carry the gospel to others will very quickly bring to us a sense of stewardship. When we realize that our knowledge of God is a trust for others and not simply a treasure of our own, we come to see that all we are and all we have are required for the administration of the trust. To many of us, our money is the citadel in which self is entrenched. Can we not trace a connection between two facts; that last year the Christian churches in this country all made some gain in membership except the Friends, and that Friends as a denomination are at the bottom of the list of givers for church purposes, per capita?

Has not the time come for us to begin a new era of outreaching service and of recognition of Christian stewardship through Christian giving, regularly and in proportion as God has prospered us?

On behalf of the Board of Home Missions,

ELLISON R. PURDY, *Chairman.*
EARLE J. HAROLD, *Secretary.*

Adequate Evangelism

BY JOHN R. CARY

I HAVE been thinking about the question of the relation of certain Christian principles to evangelism, as raised in an article I wrote for THE AMERICAN FRIEND some weeks ago and referred to later in an editorial. I am convinced there is no difference of opinion about the paramount position of evangelism in the church; the real difference, so far as any exists, is in the definition of evangelism, the same situation that usually causes doctrinal differences. Some of us feel that there is a dangerous tendency to limit the thought of evangelism to special efforts, frequently called revival meetings, during which persons are brought to accept Jesus Christ as Savior; or to go a little farther and apply the term to any method by which men are persuaded to decide for Christ as the ruler of their lives. This seems to me an entirely inadequate interpretation of the "Great Commission" found in the closing words of the gospel of Matthew! "Go ye therefore, and teach all nations." It is pretty generally accepted that the force of this is, "Make disciples of all nations," and this is in harmony with the rest of the Commission, the next verse beginning, "Teaching them to observe all things whatsoever I have commanded you." The fulfillment of the Commission is not complete until this teaching is done. The logic is simple and clear. Tell men about Christ, bring them to him for spiritual life and power to resist sin, and teach them what he has taught, the principles of Christian living, a continuous and developing process which is never complete in this world. This is the evangelistic task of the church in succession to the eleven to whom he was speaking. We do not want to make less of evangelism, but rather much more. Again, take that marvelous word of Paul to the Ephesians, which he calls a mystery, the thought of the church as the bride of Christ. Through their union children are born, but no morally intelligent person thinks of the birth of a baby as the completion of anything, but rather as a beginning. One cannot, with any conscience, say "There, the baby is born, some one must take care of him." The group now in power in Russia are reported as trying something of the sort with the result that thousands of children are roaming the streets trying to beg or steal a living and growing into criminals. It is not possible, logically, to separate the functions of the church; they are parts of the continuous process of making new born babes in Christ into disciples who are constantly learning how to follow his teaching.

We all rejoice to hear men and women testify to the saving power of Christ, and to hear them try their voices in prayer, but can we feel that our whole duty is done until we have taught them that their prayers must come from a heart that has love in it and not hate which breeds war; love for Germans, Negroes, Japanese, as a result of love for Jesus Christ? Can we teach them to forsake their sins, as an abstract matter and not specify definite sins? They are apt to think of sin as lying, stealing, murder, etc. To follow Jesus' teaching must we not show the same condemnation that he did for greed, selfishness, indifference to the sufferings of others, pride, harsh criticism, judgment of others?

Some may say that it is generally recognized that the church has a duty in the matter of nurture and education, but that it is not fair to confuse it with evangelism. I am not prone to quarrel over words, but I am quite sure that the practical effect of separating the functions of the church in our minds has been disastrous. Our Yearly Meetings in the middle West have been for years gradually dropping from their records the names of thousands who came into membership in "revival meetings," born and left pretty much to "raise" themselves. We are not alone in this, for most churches have the same experience in greater or less degree, but we were especially weak in that we had few workers ready for the heavy draft upon our resources. The cure is not in the cessation of births, but in a recognition of responsibility for bringing babes up to be men and women in Christ as an integral part of the work of evangelism. This would result in such an evangelism as I think Jesus Christ calls his church into, and give the word a dignity which it now lacks in the minds of many because of its frequent insufficiency.

The redemption of the individual cannot be made complete except in his social relation; and that in order to get a man saved one must also save society. Men are sinning in groups and in systems, and some of the worst sins of today are committed in these. It is impossible always to save the individual from them without changing the systems themselves. And one cannot lay upon the individual today the whole ethical burden of life. Its relations have to be considered. Redemption is therefore a much bigger thing than the ordinary evangelical preacher makes out. And this is a very important point for preaching these days. We have no right to torture an individual without the demand of a morality which his place in life makes it impossible for him to meet, if we do nothing to alter the character of that place.—T. RHONNDA WILLIAMS.

Nebraska Yearly Meeting in 19th Annual Session

Nebraska Yearly Meeting convened in its nineteenth annual session at Nebraska Central College, Central City, Nebraska, June 2, 1926. The clerk read the opening minute to a splendid representative audience from all parts of the Yearly Meeting.

Visiting ministers present from other Yearly Meetings were Andrew F. Mitchell, pastor at Oskaloosa, Iowa, Ellison R. Purdy, pastor of Minneapolis, Minnesota, and chairman of the Five Years Meeting Home Mission Board, Richard R. Newby, General Superintendent of Western Yearly Meeting and member of the Five Years Meeting Home Mission Board, and B. Willis Beede, Executive Secretary of the American Friends Board of Foreign Missions. These Friends together with pastors and workers of the Yearly Meeting were graciously used of God in bringing strong messages of truth. It was especially gratifying this year to have such a splendid representation from Hiawatha Quarterly Meeting in southwestern Nebraska, led by the pastor at Greenfield, John R. Bowen. Nearly all other Meetings in Nebraska, as well as those in South Dakota and Colorado were well represented so that there was a better general representation from all parts of the field than has been true for some years.

Ora W. Carrell served again this year as Clerk. In the absence of Elvira J. Smith, Bertha F. Ellis, of Central City, was chosen for Recording Clerk. Ida T. Parker of Boulder was reappointed Reading Clerk, and W. Ray Lewis of Denver again served acceptably as Announcing Clerk. Theodore and Estella Foxworthy, after an absence of some years were welcomed in their former capacities of General Superintendent and Missionary Secretary. Many words of appreciation were spoken for their presence and for the efficient work they have done throughout the year.

One of the most interesting sessions was that on the State of Society. Written or verbal reports were given from every meeting, which showed that during the past year much good work has been done toward the extension of the Kingdom, but the needs are great and there is much yet to do. We have not always been as true and faithful to the Master as we should be. It was a source of regret that not all pastors were able to be present. Some meetings are without pastors. A sense of deep regret was felt at the announcement that Ellis A. and Clara Wells, who have been faithful workers in the Yearly Meeting for many years, were leaving us to take up pastoral work in California. Reports from several meetings indicated that careful thought is being given to the needs of the young people in affording them opportunity to develop and use their spiritual gifts.

A request was received from Denver Quarterly Meeting for a new Quarterly Meeting to be established in the Arkansas valley. A committee consisting of Ora W. Carrell, Dr. S. L. Hull and Gilbert M. Mesner was appointed to make investigation and report at next Yearly Meeting. Another challenge presented was the announcement of the purpose of Lauren A. Phinney, now pastor at Spring Bank, and others to settle in a new field in southeastern Montana, where a wide stretch of territory is without adequate church privileges. Encouragement was given to these Friends and they were assured of our interest and prayers.

The missionary session was one of much interest and was characterized by a particularly helpful address by B. Willis Beede. He reviewed briefly his recent visit to the Cuban field. Of special interest was his report concerning the faithful service being given in the meeting at Banes by one of our former students, Manual Meneses.

President Carrell's report of the work of Nebraska Central College during the past year was full of interest. This was his fifth annual report as President of the College. Anyone who knows President Carrell knows with what a spirit of devotion and loyalty, and with what self-forgetfulness and humble desire to be of service to the Master and to our young people, he is giving himself to the leadership of the educational interests of Nebraska Yearly Meeting. There were eight graduates from the College, ten from the Academy and a large number of teachers certificates have been issued during the year. One item of especial interest was that concerning the present financial campaign which has been undertaken by the Board of Trustees in co-operation with leaders of the community to provide $75,000 from Merrick County for added buildings and equipment. The college report included also the report of the Endowment Secretary, Charles E. Ellis, and of the College Auxiliary which under the leadership of Jennie C. Grieve has done so much in providing necessities and comforts for residents of the dormitories.

The young people have been active throughout the past year and the reports of their work were encouraging. Three most helpful Quarterly Meeting camp conferences were held last summer and four were planned for this summer. A sunrise prayer meeting was held one morning near the banks of the Platte. Lauren A. Phinney read the 139th Psalm and gave a strong message on the theme, "The Harvest is White." Included in the budget adopted by the Christian Endeavor Union was an appropriation for a "Margaret Parker Fund." One evening meeting is always devoted to the interests of Young People's work, and on this occasion after the installation of the officers who are to serve for the new year a particularly strong and challenging message was brought by B. Willis Beede.

The Yearly Meeting approved recommendations from Quarterly Meetings that three of our members be recorded as ministers of the Gospel, namely Clyde E. Roberts of Spring Bank Quarterly Meeting Elvira J. Smith of Platte Valley Quarterly Meeting and John R. Bowen of Hiawatha Quarterly Meeting.

The spiritual tone of the Yearly Meeting was clear and dominant throughout all the sessions, and the business was transacted in unity. The eight o'clock devotional meetings held each morning were times of precious communion with God. On every day except one, at eleven thirty, after the morning business session, Andrew F. Mitchell led in a most helpful half-hour's consideration of the theme "Getting Acquainted with God." No part of the Yearly Meeting sessions was more generally appreciated than these half hours of quiet nearness to the loving Heavenly Father. Except on Young People's night the evening meetings were in charge of Richard R. Newby whose presentation of Gospel truth was both clear and convincing. Willis Beede as usual, brought us face to face earnestly and forcefully with the call of God for whole-hearted consecrated Christian lives devoted to joyous service. Pastors of the Yearly Meeting were also greatly blessed in rendering helpful service throughout. Mention should be made of the delightful meetings for the children which were arranged by Grace M. Elliott, Jennie Stein and others. These meetings were high spots in the day to many "little Young Friends." M. H. C.

Tuesday evening, July 25, Oskaloosa Friends gathered on Penn College campus for picnic supper with four families who are leaving Oskaloosa in the near future. Carry Farr and family go to Vermilion Grove, Illinois, where he will become principal of Vermilion Academy. Charles T. Moore will do evangelistic work in Nebraska Yearly Meeting and is removing there with his family. Moses Mendenhall becomes pastor at Earlham, Iowa, and Harvey Wright at Springdale, Iowa. These Friends will leave vacant places in the work of the meeting and will be greatly missed.

Friends recently concluded their first Daily Vacation Bible School at the Friends Memorial Church, Muncie, Indiana. Those in charge of the school were Anna Doan Stephens, Ruth Hiatt Williamson and Lola Cox Lewis, with the assistance of the pastor, William J. Sayers.

New England Yearly Meeting in 266th Annual Session

New England Friends were forced by circumstances this year to seek a new place for the holding of their 266th Yearly Meeting. After consideration of several available locations, the committee selected the State Y. M. C. A. Camp on the shores of Lake Cobbosseecontee at Winthrop Center, a region dear to Friends from association with memories of the gracious hospitality of "Aunt" Hannah J. Bailey.

For those who did not feel equal to the inconveniences attendant on camp life, ample accommodations were provided at boarding houses and hotels in the vicinity. It was noted, however, that some of the older Friends proved their good sportsmanship by choosing to share the quarters provided in the rustic lodges nestled beneath the pines, from which they emerged each morning fresh and smiling, with never a word of complaint as to bunks, excess of human companionship, the stertorous breathing of some tired committee member, the sociability of the friendly little squirrel, or the trying ministration of the mosquito, calculated to challenge the peace principles of the heat seasoned Quaker.

Indeed, many things compensated for the lack of accustomed comforts, and the free, outdoor life did much to alleviate the fatigue of a strenuous week.

An overlapping in the time of the Yearly Meeting and that of the annual Leadership Training Conference for the young men of Maine presented an unusual opportunity for Friends, for during the last two days one hundred and fifty potential leaders of youth arrived to share our fellowship and lend inspiration to our speakers.

As a result of active work on the part of the Young Friends Board, the number of young folks in attendance was unusually large. It seemed very fitting when Thomas J. Battey, at the opening meeting on Ministry and Oversight on Third-day morning, brought forward the vital problem of holding fast our youth, and as ways and means to this, the need of an inspirational and teaching ministry and of bringing our individual membership into a realization of the power of God.

John W. Graham, introduced by Thomas J. Battey as a student profound in the past history of Friends and their present needs, said that though we might not be able to control our young folks as we would wish, there was no need of our continuing to feed them on conventional patter and traditional routine. He urged the observance of silence in our meetings, a time of strenuous, athletic exercise of the soul. He felt that there was need, too, of a good, sound, unselfish vocal ministry, in which we rid ourselves of self-consciousness and do not hesitate to lay bare our souls for the need of the meeting. He believed in the value of small meetings, and felt concerned about the dangers of the pastoral system which tends to limit the ministry and produce organizers rather than priests of God.

J. Passmore Elkinton declared that no matter what differences may exist in our meetings, our problem of the ministry is the same. We are all children of the same living God, with hearts hungry for the inspiration which may come through the lips of a fellow traveler. He said that although there might be ministers who dwarf the efforts of others, those whom he had known had been earnest in their desire to evoke and recognize gifts in the ministry.

At the opening of the afternoon session Lindley M. Binford was chosen Presiding Clerk and Lyra Trueblood Wolkins Recording Clerk. The meeting paused in silence as a tribute to the memory of the three members who have been removed by death during the year—the former clerk, George L. Jones, Alfred W. Hawkins, and J. Albert Jones. An interesting letter was read from Rufus M. Jones setting forth his plans and hopes and suggesting that the meeting issue a letter of indorsement to be forwarded to the countries which he would visit. This was followed by the reading of the foreign epistles and a summary of American epistles.

Visiting ministers present at this session were John W. Graham, B. Willis Beede, J. Passmore Elkinton, James F. Walker, of Westtown, Susan B. Sisson, and Wm. H. Ritchie, of Moorestown, N. J.

The reports of the schools presented at the session devoted to education were especially encouraging this year. Moses Brown School, under the principalship of L. Ralston Thomas for the third year, completes its existence as a co-educational school, and reports a large enrollment with a waiting list in some departments.

During the last year the comments by the Providence press on the purchase by Friends of the Lincoln School have been very gratifying. A girls' school having the advantages of a country school situated within the city limits and maintaining a parallel high standard with the Moses Brown School has appealed to people. Frances E. Wheeler is to be the principal next year.

Oak Grove Seminary, under the direction of Robert E. and Eva Pratt Owen, also reports a successful year. Twenty-five new girls entered this fall, making fifty-four in all, with a representation from eight states. The loyalty and enthusiasm of the parents and the girls furnish proof of the wisdom of the new policy. A group of a dozen girls has given expression to a desire for service by carrying on a Bible School in the community.

Luther T. Warren's two talks on industrial, economic, and social conditions in Tennessee, and the work being done at Friendsville Academy laid upon older Friends a sense of the burden of their responsibility. He illustrated by a series of stories the fine spirit and ambition of the young people of the Tennessee mountains and their determination to rise above the narrow limitations of their home community and make good in the world. A plea was made for scholarship for these boys and girls, as Edward Ransome's work must necessarily be inefficient without a strong educational background. The dangers attendant upon such a rapidly changing industrial and social order as exists in this region furnish a strategic chance for Friends, who have proved their ability to minister to clashing forces in other parts of the world.

Brief comments on the educational situation by Alfred T. Ware, James F. Walker, and Thomas Wood agreed that Friends have a great contribution to make to education, because of the emphasis placed on character and spirituality. The relatively small percentage of young Friends in Friends' schools was deplored, and emphasis was laid upon the need of a more careful observance of the injunction of our discipline to seek out gifts and recognize them as one of the means of preventing the drift from our Society to other denominations of many young folks bred in Quaker homes and traditions.

John W. Graham, in contrasting Friends' schools in England and America, said that English schools are generally co-educational and smaller and less highly endorsed than those of America, but that about one-half of the pupils are Friends. He felt that each type of school had its own good points and could learn from the other, and was convinced that a Friends' school, wherever situated, is one of the strongest missionary centers.

The Bible Half Hours were conducted by Max I. Reich, who gave a series of inspiring lessons touching on the high points of the Book of Isaiah. Emphasis was placed on the similar positions occupied by the prophetic literature of Isaiah in the Old Testament and the writings of St. Paul in the New. Both were converted by the view of the divine glory shining in the face of the Messiah, and both put into their ministry the great soul-satisfying doctrine of salvation by faith.

Speakers on the missionary program included Furnas Trueblood, who told of conditions and work in Smyrna, and Harold J. Chance, who described his visit to Ram Allah. B. Willis Beede's report on missionary literature was very helpful and suggestive. In connection with the Foreign Missions Report, an interesting letter was read from A. Edward Kelsey, in which he confessed to a homesick feeling at Yearly Meeting time, especially as Winthrop recalled tender memories of the gracious presence of "Aunt Hannah." He was glad to report that the standard had

been raised at Ram Allah, but not at the expense of spiritual development.

Close attention was given to B. Willis Beede's report on changing conditions in our various fields, especially in Mexico at present, in the throes of a nationalist movement, and in Africa, where the building of railroads will bring in our modern, complex civilization, with all its evils as well as its benefits. An earnest plea for a more general observance of intercessory prayer was made. Cuba, in its industrial, social, and religious relations, formed the subject of one of the most interesting evenings of the week.

Thursday was given over to the consideration of the State of Society. Illustrating his points by means of a map showing the locations of the different branches and groups of Friends, J. Passmore Elkinton gave a forceful message encouraging Friends of all types to come to an understanding with each other by association, and to co-operate in order that all who bear the name of Friend may be united in spreading the essential truths for which our beloved Society stands. At a later session the meeting acted upon his suggestion that a minute be passed favoring a conference of all Friends as something about which to rally, and a committee of arrangements was appointed, consisting of Arthur Jones, Lyra T. Wolkins, and Oscar G. Nostrom.

Lewis E. Smith, a gospel singer of many years' experience in the evangelistic field of New England, brought a message in word and song which lifted his hearers to a realization of the great privilege of soul-winning and the individual responsibility of every layman. An appeal for co-operative evangelism from the Northfield Conference was read, to which Jennie C. Callister added a word from the Five Years Meeting Home Mission Board. This program for renewed evangelistic effort was referred to the Evangelistic Committee to be handed on to local meetings.

The Bible School Committee had engaged as a speaker, Myron C. Settle, Director of Religious Education in First Congregationalist Church, Newton, Mass., whose subject was Changing Conceptions of Religious Education. He emphasized the need of greater intelligence in the teaching staff, and claimed that it is both feasible and proper to compensate teachers as well as preachers.

A meeting especially encouraging to older Friends was the evening session in charge of several of the younger ministers, Bertha V. Smith, Ruth Pitman, Harold Myers, Furnas Trueblood, Neal D. Newlin, Harold Schutz, and Leslie Barrett, all of whom brought messages full of optimism and hope for the future. Leslie Barrett, however, expressed himself as deeply concerned that the Society of Friends was the only denomination showing a loss in membership this year.

Perhaps in this connection reference might be made to a helpful talk given by J. Passmore Elkinton at one of the later sessions in which he offered a few suggestions growing out of his observations at Yearly Meeting. In comparing various groups of Friends, including his own Philadelphia meeting, not in a critical spirit, but with a desire to help in any way that he could, he said that he had come to the conclusion that our problems were similar. The foremost need is a varied ministry springing from individual expression of each one's peculiar gifts. It is just as possible for a few Friends to dominate a meeting as it is for a pastor to do so. Unless we give opportunity for the exercise of a variety of gifts we cannot serve the community. Our test is our ability to attract and hold new members, especially young and intelligent people. Our effort should be to win to our ranks a strong group of gifted people of the community who will develop a leadership we do not now have.

Following the reports of the Committee on Community Welfare and Suppression of the Liquor Traffic, Wilbur K. Thomas sounded a warning note against our present complacency and urged the immediate necessity of getting back into the fight if we hoped to prevent nullification. The liquor interests have established a publicity bureau and through deliberate misrepresentation are winning leader after leader. Quakers cannot approve of the methods employed in Philadelphia, but must co-operate with all strong Christian groups to create an acute moral sentiment by means of education.

Jennie C. Callister further urged the need of fortifying our young people in high schools and colleges with concrete facts for use in discussions and debates, and quoted a visitor from Australia who said that if America did not stand fast and succeed, other countries would not think it worth while to try.

By Friday noon everybody was ready to welcome a brief period of recreation. Some chose the diversion of automobile rides through the beautiful surrounding country, others preferred trips by motor boat around the lake, or bathing, or fishing, while a score or so were especially privileged to roam through the woods in the company of Thomas J. Battey, who shared some of his wonderful first hand knowledge gained through years of friendship with trees, flowers, and birds. With sharpened appetites all joined in the picnic supper and campfire by the lake. In the early twilight Luther Warren gave what he termed a religious travelogue, in which he described his visits to London Yearly Meeting and six American meetings. Both he and Max I. Reich pleaded for a catholic Quakerism which should recognize the independence of all groups.

Reports of the Peace and Service Committee showed that an active branch of 36 members has been formed in New England with Benjamin Gerig as Field Secretary. Frederick J. Libby, in a stirring address, brought Friends to a realization of the bigness of the task of preventing another war. Increasing interest is dividing neutral people who must soon take sides either for peace by preparedness or peace by organization and good will. Hope was expressed that each denomination and each church should have its peace committee working both vertically and horizontally. The volume of good will literature is growing and is being disseminated throughout the world, young people are becoming interested in heroes who are builders and not destroyers, and plans are being made for a speakers' bureau in every state. More money is needed for we cannot put an end to war on loose change.

Some idea of the difficulties in the path of those who oppose the militaristic policy was conveyed by Benjamin Gerig who brought the story of his experiences at the conference of the Fellowship of Youth for Peace held at Concord, Mass., the preceding week, where again a battle was staged, this time for the constitutional rights of free speech and peaceable assemblage. By the approval of the Yearly Meeting the communications of appreciation were sent to the chairman of the Conference and to the Episcopal minister who opened his church to the young people when the officials of the Unitarian Church yielded to the stampede of the Legion men and withdrew the proffered use of its vestry.

The sessions in charge of the Young Friends were among the best of the week, both on account of the number who participated and the content of the reports and messages. The year has shown the faithful carrying on which has often held together slender groups, and also the growth of activities of a more serious nature than picnics and socials. In order to keep in more intimate touch with all young Friends, a new mailing list has been compiled to cover not only home meetings but schools and colleges as well.

The usual large attendance of young people was augmented on Saturday evening by the members of the Y. M. C. A. Leadership Conference, who attended in a body. The meeting was led by Vardis Brown, a student at Hartford Theological Seminary. Donald D. Stevenson, of the Yale Divinity School, brought an inspiring message from the annual conference of college students and leaders called to discuss the Christian way of life. He was followed by Wilbur K. Thomas, who presented some interpretations of the Christian way of life from the Quaker viewpoint that were evidently new to the young men and aroused interest and later discussion among them.

The beautiful Sabbath morning brought crowded automobiles, and the resourcefulness of the genial and efficient camp director, Jefferson C. Smith, State Y. M. C. A. Secretary, was exerted to its limit to

provide for his large family of Quakers and Y. M. C. A. boys.

Following the Bible School assembly, the various groups of young and old separated for an hour's lesson. Frederick J. Libby's adult class and J. Passmore Elkinton's group of young folks under the trees by the lake were especially helpful.

Messages at the morning meeting for worship were brought by Wilbur K. Thomas and Alfred T. Ware.

The afternoon program was a full one. An interesting Bible School demonstration was followed by an address on World Friendship Through Acquaintance by Dr Augustus O. Thomas, State Supt. of Schools and the first President of the World Federation of Teachers' Association. He paid a tribute to Friends and said that he knew of no church which was doing the work of Frederick J. Libby in the cause of peace.

Benjamin Gerig told of the purpose of the A. F. S. C. and outlined the plans for the active campaign to be carried on in the fall by the recently formed New England branch. A complete survey of the military training situation is to be made in each state, similar to that compiled in Massachusetts. The wholehearted support of every Friends' meeting is to be solicited, and a strong citizen's committee will be organized to sponsor the movement to abolish compulsory military training in colleges and all military training in high and secondary schools.

Frederick J. Libby urged co-operation with Benjamin Gerig and his assistants, and suggested many ways in which concerned Friends could help.

The program closed with Lloyd Balderston's story of his recent visit to China. His scholarly review of China's history, the traditions and ancient culture of her people, and her modern social, industrial, economic, and religious conditions, with the causes responsible for them, brought to his hearers a greater sympathy with the Chinese people, a stronger faith in their possibilities, and a doubt as to the ultimate superiority of Western ideals and civilization.

The last address was given on Sabbath evening by Chas. M. Woodman, who for the second year has been chosen one of the special speakers at the camp. His subject, "How to Build Character," was especially fitting, and the young people were advised to (1) discover some great cause; (2) devote themselves wholeheartedly to that cause; (3) enlist others in it; and (4) ally their cause with all other great causes.

There, in the deep silence of the woods, the meeting listened to the concluding minute closing with these words: "As we face the future, may it not be in a spirit of deep consecration, with a willingness to follow the leading of the Holy Spirit, that we may thus labor together for the extension of Christ's Kingdom in the earth and the building of a larger brotherhood among men. Having accomplished the objects of our gathering, we conclude, purposing to meet next year at Providence, R. I., at the appointed time, if the Lord will."

FREDRIKA M. PARKS.

PLACES PEACE IN THE HEADLINES

Thomas Que Harrison Reports a Busy Summer Campaign of Live Conferences

The American Friends Service Committee is very fortunate in having Thomas Que Harrison as one of its field workers. He is able to bring the Peace message to many different groups of people. Quotations from his report on his activities from June 23 to July 13 are of interest to Friends as all his contacts during that period were with non-Friends. He writes:

"During the Blue Ridge Conference in North Carolina, I attended the last day of the Y. M. C. A. College Conference of the South and met many leaders in the colleges. Plans were discussed for a campaign of six or seven weeks in southern colleges during the fall of 1927.

"I addressed the Missionary Education Movement Conference on the subject of 'The Cost of the Kingdom' and stirred up enough interest among the delegates to necessitate a forum of two hours duration and a number of personal conferences. The type of church representative among these 250 delegates was high and the response to the challenge of the social gospel very eager.

"Montreat Conference, Black Mountain, N. C. On June 25th, I had a platform address before 250 young people of the Southern Presbyterian Conference at Montreat. I stressed pagan denials of Jesus' way of life in our so-called Christian society, and stirred up enough interest to be called back for a special forum period the next morning, and a second forum period that afternoon on the subject of 'Conscientious Objection to War.' An old Confederate Bible School Teacher believed that I had a Christian faith but challenged pacificism as being Christian. He quoted the words: "Skin for skin, all that man hath will he give for his life." But another Sunday School teacher, an officer of the late A. E. F., refuted his point of view by pointing out that it was the devil who was supposed to have said this in the book of Job. Before I left Montreat there were eager little knots of young people heatedly discussing the question of applying Christianity to the problem of war in the time of war. These delegates were from the finest families of the South. Remarkable leadership for the future is going to come out of this region. I consider this excellent territory in which to develop devoted leadership.

"Silver Bay Conference—July 3rd to 14th. Sunday evening, July 4th, a minister and I gave patriotic addresses. Mine came second and in it I sought to trace the American tradition for peace, and the logic of American leadership for peace as the truest patriotism. Results were even better than at Blue Ridge Conference.

"My study class: 'The Christian Stake in International Relations' was visited by many of the leaders of the Conference, and very well attended. I discussed pagan denials of Jesus' way of life in race relationships, industrial relationships, international relationships, the causes of the Church's failure, and constructive suggestions for a revitalized Christian program, aiming at building the Kingdom on earth as a definite reason for membership and Christian effort.

"As a result of the platform address and this study class I had many personal contacts through the ten days and helped deepen convictions in the minds of a number of people on the subject of religious objection to all wars.

"I addressed 100 college students on the general theme covered in the study courses and drew them out enough to necessitate two large forums and a number of personal conferences afterward. This contact was unexpected but proved to be as important as the work with nearly three times the number among young church people."

AFTER NINETY YEARS

The ninetieth anniversary of Hinkle Friends Meeting, at Hinkle's Creek, Indiana, which belongs to Western Yearly Meeting was recently celebrated when one of the largest gatherings in recent years was present. Among the Hamilton County pastors present were Gertrude M. Reinier of Noblesville, Clyde O. Watson of Westfield, and Frank Stafford of Sheridan, Richard R. Newby of Plainfield, superintendent of Western Yearly Meeting preached in the morning and in the afternoon gave the anniversary address.

More than four hundred guests partook of the pitch-in dinner spread on the church lawn at the noon hour. The pastor, Birney Cook presided at the afternoon session which was devoted partly to the early history of the Meeting. On the walls of the Meeting-house hung the pictures of some of the charter members, reference to them being made by some of the speakers. Amos Carson, aged eighty-six, and the oldest member of the congregation at the present time, said that his parents settled in that locality before he was born and he had spent his entire life there. His mother was the first recorded minister in the meeting, and he remembered the log cabin where the meeting first assembled for worship, June 29, 1836.

The meeting now has a membership of over two hundred, and Birney Cook is succeeding well as pastor. He has accepted an invitation to continue another year, in this meeting where his great grandparents were charter members.

Young People's Conference of Western Yearly Meeting

It takes more than wood to make a fire yet matches are not of much use without kindling. But the young people's conference of Western Yearly Meeting held at Russiaville, Indiana, July 29-August 1, had both. The 353 registered delegates (96 of whom received lodging) were wood ready for the touch of the match of enthusiasm. When they were set on fire by the inspiration of thinking and living together they were ablaze with eagerness to burn more intensely for furthering the Kingdom of Christ. The program was planned to reveal the opportunities awaiting the young people in the Church and to prepare them for accomplishing these tasks.

Thus it was quite appropriate for the subject of the opening address by Mary Hiatt to be "The Supreme Challenge," the challenge to heed the call of God to "Bring ye the whole tithe into the store-house, and prove me herewith if I will not open you the windows of heaven and pour you out a blessing, that there will not be room enough to receive it." God's challenge is to try him by offering as a sacrifice a surrendered life and instead of waste and barrenness he will pour out bounty and blessing.

Professor Lawrence Hadley, in his address, "Voices of the Night," urged youth to listen to the still small Voice that can help every individual "tune in the good and tune out the bad." Friday afternoon the subject of his message was "The Young People a Force and not a Field." A force is judged by the effect it produces and not by the noise it makes. This effect is determined by the direction of the force (is it pulling or pulling back?); by the magnitude, which will be reduced by all that interferes with prayer life; and by the point of application, whether on self or others.

The address of Lyman Cosand on "Our Resources" assured us of the strength available for meeting our responsibility by the use of the physical, mental, social, and spiritual resources of our own lives and the group and by the use of our time and material resources. There is divine help through the Scriptures, and the Spirit of God in our hearts.

"Lord, behold, here is thy pound which I have kept laid up in a napkin." This was the text Norval E. Webb used to vividly present the "Tragedy of Untouched Resources." Salvation, power to overcome temptation, and knowledge of God as Father are gifts of God available through Christ. The tragedy arises from not using these spiritual resources and from keeping our pounds wrapt up in our napkins of selfishness, self-complacency, indifference, etc. In his message Friday he emphasized the need for young people who are sure of God. Our vision or experience may be different from that of Isaiah but the reality represented by his vision must be ours, a vision of God. But vision must be followed by obedience, a willingness to say, "Here am I, send me."

"The Young People and Present Day Friends Church," an address by Olive M. Charles, revealed what the Church could expect of her young people. From the standpoint of a young Friend it was shown that the young people are ready to assume responsibilities. The Friends Church started as a youth movement, George Fox being only nineteen years of age when the Inner Light became a reality to him. The question for the youth of today is—What are we going to do with this structure? Are we going to tear down, leave to decay, or build better? If we are going to build on the teachings of the early Quakers then those teachings must mean something to us. We must be able to express those teachings in our own words or to vitalize the traditional phrases. How strongly do we believe in the Quaker teachings. Is it just to the extent that we can say we *don't* believe in certain things such as war, water baptism, and outward form in communion? Or is it to the extent that produces *positive* action? Christianity and conduct go hand in hand. Love must find expression in life about us. How will this positive side find expression in our home Church? It must be by an attitude of worship and responsibility.

The training course conducted by H. G. Rowe, Supt. of the Young People's Division of the Indiana Council of Religious Education, helped prepare the young people for meeting their responsibilities in the church. The first period was a discussion hour on "What My Church Expects of Me." It was decided that the Church had a right to demand loyalty growing out of knowledge and love, willing service, helpful attendance at all meetings, financial support, trained leadership, cooperation, and a Christlike life.

Mr. Rowe's prescription for building a class was guaranteed to cure what ailed it. First, he clearly defined the goal as building for the Kingdom of God, not for numbers. Take a survey of the community as the first step in order to find out where to go for members. "You can't catch fish in a rain-barrel." Then begin an advertising campaign that should last at least a year, using post-card invitations, letters, posters, newspapers, and the Church bulletin board. Follow up with tactful personal work. When you get the members in the class teach them something, vary the program, be friendly, and finally make sure the "send off" is not an "elimination."

Mr. Rowe said that he would judge a leader by his answer to three questions: What do you see in people? How thoroughly have you set yourself to the task? Can you put life in your work? That is, a leader is characterized by his vision, dedication, and animation. Thus Mr. Rowe's course was a yardstick for testing how we are measuring up to our responsibilities.

"The Lure of Quaker Missions" was the subject of B. Willis Beede's address Saturday afternoon. He said the lure was in sharing the abundant life. His many illustrations were a proof that the missionaries are sharing physical, mental, and spiritual life. In view of the political and economic life of our western civilization many are saying that they don't want our Christianity. He clinched his address with the question: Have we at home an abundant life to share?

Every phase of the conference was permeated by an atmosphere of good fellowship. We felt this in the warm hospitality extended us by Friends in Russiaville and in New London Quarterly Meeting. Bernice Hadley did much to create a spirit of friendliness through her supervision of the recreational hour. The Fellowship Hour led by Martha E. Bennett Friday afternoon and by Orval Cox Saturday also strengthened this feeling of comradeship. Orval Cox directed the music throughout the conference and his choice of hymns played a large part in creating the receptive atmosphere of the meetings. In the Campfire Services held at New London Saturday evening Mabel Quigg skilfully led the group from a sense of comradeship with each other to fellowship with God. In this meeting many of the young people expressed how much the Conference meant to them.

This positive reaction to the inspiration of the Conference and to Quaker beliefs was stressed in the Sunday services. Lindley Jones in his sermon Sunday morning forcefully declared that Friends do believe in baptism, a baptism of the Holy Spirit, and he explained why we do not use water baptism.

Richard R. Newby conducted the Rally in the afternoon. By his characteristic humor and numerous illustrations he made each one think out for himself what he had gained from the Conference and how he was going to use his inspiration and enthusiasm. He emphasized the fact that "if we would have our dreams come true we must wake" and that nothing could be accomplished by sitting on the side lines and criticizing.

The subject of peace was presented by three young people in the Sunday evening service. Ola Hawkins spoke on the "Unfulfilled Promise" of "Peace on earth goodwill toward men." She stressed the necessity of educating children to this ideal of peace which must dwell in the hearts of the people. George Scherer plead the cause of a higher patriotism that would say, "Not my country against yours but my country with yours." Raymond Myers vitalized the statement "War is Hell" by using concrete illustrations of the deadly destruction made possible by recent inventions. Yet greater

preparations are being made today than ever before for this "merry-go-round of the devil." He, too, emphasized the need to educate the masses to an allegiance greater than that to nation—"an allegiance to humanity."

Did the Conference fulfill its purpose "to inspire and prepare the young people of the Friends Church for their task in the Kingdom of Christ?" We believe an answer will be found in the increased zeal of the young people for work in the Church. Their testimonies in the meetings Saturday evening and Sunday afternoon proved that they had "caught a vision," were "dedicated to the task," and were "animated" by a desire to do.

YOUNG FRIENDS AND REAL LEADERSHIP

The greatest weakness among Friends is the lack of an adequate ministry and the dullness of the average meeting for worship. The two major factors for this situation are, a misinterpretation of "immediate revelation," and the lack of deep reflection on the part of younger Friends during our silences.

The early Friends used "immediate" to mean that God could be approached without the mediation of priest or sacraments, but the Friends of the middle period construed it to mean immediate in relation to time. This subtle difference has lead Friends to believe and practice that conscious preparation for ministry is unnecessary. We seem to forget that Fox was one of the best prepared men of his day, he memorized his Bible and had visited every religious leader in Great Britain for the purpose of learning his contribution. The other leaders of early Quakerism were trained at Oxford, Cambridge, Paris. When these leaders died no prepared ministry was present to take their places with the result that the Society went for one hundred and fourteen years without the establishment of a single new Yearly Meeting (1698-1812).

A very casual study of Quakerism shows it to be a youth movement. Every period of progress has been marked by a youthful leadership. Fox's sixty preachers, the social reformers of the middle period, the evangelists of the revival movement and the workers under the Service Committee were all largely young men and women under thirty years of age.

We of today are faced with the unique situation of an older generation who are seemingly more desirous of progress than we ourselves are. The Yearly Meeting sessions of last year in Baltimore should serve as a warning to young Friends that unless we move on the older Friends will outrun us in the march of progress.

The field is open to us to either contribute to a "living silence" by intense consecration and deep reflection, or a vocal ministry by conscious and regular study of modern religious thought and the life of Christ. If we do not put anything in our minds during the week we cannot expect to get anything out on Sunday. This pressing responsibility and golden opportunity is ours.—J. E. J. in *The Interchange.*

YOUNG FRIENDS ISSUE STATEMENT

Resolutions Adopted by Young People's Conference of Western Yearly Meeting

We the delegates to the second annual Young People's Conference of Western Yearly Meeting in session at Russiaville, Indiana, July 29th, 30th, 31st and August 1st, 1926, adopt the following resolutions:

1. In view of the fact that there has been a growing conviction among Christians that the methods used in war are and always will be unchristian, we do not conceive how a Christian citizen can consistently either engage in war or lend to it even moral support. We as a group of Friends, who as a denomination have consistently been opposed to war, feel that war should be outlawed and removed from the thinking of men as a possible recourse in any future misunderstanding. We are especially opposed to any military efforts of our war department among the younger citizens of the country such as the Citizens Military Training Camps and the R. O. T. C. in our high schools, colleges and universities. We believe that disputes between nations can be settled peaceably by cooperation and arbitration.

2. We need at this time a revival of interest in the things that are fundamental in our American life. No statute will abide that is not supported by the virile, moral conviction. In the final test, law will stand or fall upon its merits and its claims to obedience because it is right. The prohibition of the liquor traffic, to which our nation has pledged itself is of primary importance. Despite determined opposition and apparent reverses in some localities, we believe that there is a sure and rapid progress, both in the nation and among individuals, that will lead to the eventual establishment of the principle in our social and national life. It is our conviction that the churches in their organic capacities should enter afresh upon a concerted educative effort that will establish in the future public mind beyond all question of a doubt the fact that prohibition is right and therefore necessary, and that the liquor traffic is fundamentally wrong, the foe of religion and morality and the enemy of Christian civilization.

3. In a time when it seems that the moral standards are changing, the young people must be doubly careful that they guard against associations that are hurtful and that may lead them away from the church and from the high moral standard that is held up in the Gospel. We believe in the single standard for men and women, as promoting the best interests of society. The church must do more than condemn the wrong; we must do our utmost to provide healthy associations between young men and women.

4. We recommend that the young people be regular in their attendance at all meetings for business and worship. And hope that the spirit of worship, devotion and consecration which has been evident in this Conference will be deep and abiding and will work towards a larger and finer Christian work and fellowship in the various communities in Western Yearly Meeting, which are represented in the Conference, and in the world at large.

(Signed) GEORGE A. SCHERER,
Chairman of Resolutions Com.

ALLENS NECK ITEMS

Directly after attending New England Yearly Meeting, Luther Warren, principal of Friendsville Academy, at Friendsville, Tennessee, went to Allens Neck, Dartmouth, Massachusetts, intending to speak at the various meetings in that section. The day after his arrival he was ill with what later proved to be erysipelas. He was confined for two weeks in St. Luke's Hospital, New Bedford. Friends in New Bedford and at Allens Neck did everything possible to ease the pain and the disappointment of the lost time and on July 16th he was able to go on to engagements in Baltimore Yearly Meeting.

George A. and Florence M. Selleck have accepted a call to work among Friends in Lincoln, Virginia. George Selleck graduated from Hartford Theological Seminary this year and following his graduation spent several weeks at his old home in Independence, Kansas. He also attended the Young Friends Conference at Penn College, Oskaloosa, Iowa. He is chairman of the Board of Young Friends Activities of the Five Years Meeting and much of the success of the conference is due to his careful planning. Following the conference, he and his wife spent some time at Allens Neck and they are now taking a much needed rest at Tolland, Massachusetts. They begin their work in Virginia in September.

Elden H. Mills and family and his father, Thornton Mills of Indianapolis, Indiana, have been spending their vacation at Allens Neck, Dartmouth, Mass. They drove through in their machine. Their stay has been a joy and an inspiration to Friends there. Elden Mills brought the message on one Sunday morning and at almost every meeting and in the Bible School he has sung the songs Friends loved to hear when he served as pastor.

Bertha V. Smith has accepted the call to remain at Allens Neck for another year. She has endeared herself to old and young and in her cordial, friendly contact with those who do not attend meeting, has made a large place for herself in the community. She is especially successful in pastoral work. She is conducting a fine Vacation Bible School, and has a most interesting class of young men. New members are received at almost every Monthly Meeting.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

OPEN LETTER TO FIVE YEARS MEETING

The letter from J. Passmore Elkinton, in THE AMERICAN FRIEND for June 24, prompts me to offer for publication what has been on my mind for some time regarding the present status of the Five Years Meeting, as related to the present trend of thought and action of American Friends.

The Five Years Meeting was organized with the avowed purpose of bringing about a greater harmony of thought and a more united and efficient course of action among the Yearly Meetings of America. This article is not intended as a suggestion that the Five Years Meeting has been a failure. It has served a purpose; and, on the whole, up to the present time, a good and useful purpose. But this article is intended to show that if the Five Years Meeting is to continue to serve a good and useful purpose in American Quakerism it must modify some of its present policies and readjust itself to the demands and movements of our time. And our time is not the time of twenty-five years ago.

If the Yearly Meetings composing the Five Years Meeting were not making the attempt to let their beliefs and practices harden in the same mould, should we hear the murmurs of discontent which sometimes reach our ears from within? If it were not for this same attempt at uniformity, would the Yearly Meetings which we call Ohio and Philadelphia long remain outside the larger coalition? Then, too, in some parts of our land and within the past few years, a new thing has come to pass in American Quakerism. Groups of Friends, some of them in the Five Years Meeting and some of them outside it, have been discovering each other. Each had known for a long time, and in a vague sort of way, that the others existed, but the real discovery has been recent. This discovery came through united effort in service, and out of that effort and service grew a new fellowship. All is well until we begin to look for some sanction of that fellowship. Then the letter of uniformity begins to kill the spirit of the new life.

Many of those who stood side by side in Europe, and who meet with great joy and profit in conferences, are beginning to be impatient with things which seem to them but artificial barriers.

Why cannot the rules of Discipline be made subservient to higher things, rather than love, service, fellowship and spiritual communion being subordinated to the rules of Discipline?

The internal difficulties which the Five Years Meeting is having with its attempt at uniformity; the problem on its borders, as in the case of Ohio and Philadelphia; the demands from outside, as in the case of the newly discovered Friends; each and all demand solutions and answers.

The politician who said: "I must follow because I am their leader" was more nearly wise than foolish. In all the material universe there is no body so great that, being free to move, it fails to move towards the lesser bodies, under the influence of the universal law. It is the law also of the spiritual world. The Five Years Meeting holds the central place numerically. If it adapts itself to the demands of the time and to the needs of American Quakerism, it may hold the center of influence. If it does not heed these demands, new centers of influence will certainly form, each according to some particular need. If such centers are formed under the stress of necessity and the strain of controversy, they become self centers and of doubtful advantage. If they are allowed to form through mutual understanding and concession, they may become allies to the common cause.

Let us hear the conclusion. The Five Years Meeting should abandon the idea of asking Friends to subscribe to a uniform statement of belief or to adopt uniform rules of procedure. Let each Yearly Meeting arrange these according to its corporate conscience and according to the needs and circumstances of its locality. If two or more wish to be "uniform," let them be so without prejudice to themselves or the others. Let the common platform be broad enough so that any group of Friends may come in on it without having to sacrifice any of the convictions or practices which it holds dear. A coalition of this sort would enable us to work together in harmony wherever the spirit of harmony prevailed. It would not compel us to work together wherever there was a lack of sympathy and common purpose. It would open the way to the real basis of spiritual unity, and to more sympathy and understanding among all groups of Friends. Thus the purpose for which the Five Years Meeting was formed would not be destroyed, but fulfilled.

LINDLEY M. STEVENS.

Poughkeepsie, N. Y.

MAY FELLOWSHIP GROW

Editor THE AMERICAN FRIEND:

The July issue of the *Christian Union Quarterly* quotes several paragraphs from your paper which ends thus: "To appreciate something of the great advance in Christian fellowship, it is worth while to think back twenty-five years or so to the days of sectarian-consciousness, and then in contrast to experience the rich, interdenominational fellowship of a Federal Council meeting of today."

Indeed great strides in good will and brotherhood have been made but the work is not yet finished. Good will must grow towards the Jews. Noble hearted Americans should see to it that the twelve million Negroes in our midst are treated as American citizens and as children of God. Can the Negro brother feel perfectly at home in our midst? Again, a better understanding is needed between non-Catholics and Catholics. Do not Catholics have much to suffer at times, even in this boasted democratic country? May good fellowship grow from day to day and soon include the entire group.

RAYMOND VERNIMONT,

Denton, Texas. Catholic Priest.

BEGINNING NEW FIELD

Editor THE AMERICAN FRIEND:

Arrived in Winthrop, Maine, July 29, and the following day attended Manchester Monthly Meeting. The work of Field Secretary looms up as a gigantic endeavor. The beauty of the hills, and the gleaming of the many lakes, together with the innumerable visitors or tourists and campers, combine to attract one to the physical rather than the spiritual contemplation. Have found a splendid, sturdy people who are holding to the faith with vigor. At Manchester, the leader, I. Warren Hawks, now past 90 years, still sounds the notes of salvation with the vigor of a young man. He is still the leader, as is right. The view from the Manchester Meeting-house is hard to excel as one looks far and away across a beautiful lake set with islands, like jewels, off to the farther shore, which is dotted with cottages far as the vision goes. One thinks of the eternal shores awaiting the coming of the pilgrim to the house of many mansions.

CHARLES N. REPLOGLE.

Winthrop, Maine, R. No. 22.

IF A QUAKER PASTOR

Editor THE AMERICAN FRIEND:

At the risk of putting myself in the class with bachelors who know how to raise children I venture the following suggestions:

If I were a Quaker pastor I would

1. Forget to preach some Sunday and see if the congregation could worship.

2. Lose account of the number of songs sung in the opening and closing of a meeting.

3. Give the choir a vacation once and find out whether Quakers can sing spontaneously and from the heart.

4. Give time in every meeting for things not on the program, not getting nervous if someone isn't talking all the time.

5. Be old-fashioned enough to encourage members of the congregation to exercise their various gifts.

In short I would try to be less of a *Methodist* pastor and more of a Quaker one.

ONE WHO IS NEITHER.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

WE BELIEVE ON THEE

BY SARAH J. TROTH

Believe on the Lord Jesus Christ and thou shalt be saved. Acts. 16:21.

Thou, who from all eternity
Hast been and ever more shalt be,
One with the Father, the Unseen,
Lord Jesus, we believe on Thee!

Thou, who in human guise didst come,
Who bore our sins upon the tree,
And victor over death, didst rise—
Lord Jesus, we believe on Thee!

Thou, seated at our God's right hand,
Our Advocate above, to be,
Yet, with us always, through life's stress—
Lord Jesus, we believe on Thee!

Thou, who wilt come again to reign,
O'er all the earth, the King to be,
Past, present, coming age, the same—
Lord Jesus, we believe on Thee!

Into our yielded hearts, today,
Come, and from every sin make free;
Redeemer, Intercessor, King—
Lord Jesus, we believe on Thee!

Philadelphia, Pa.

THE DEVOTIONAL LIFE

BY RICHARD HAWORTH

PROMISES

Unless Jehovah had been my help,
My soul had soon dwelt in silence. Ps. 94:17.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.
The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thy going out and thy coming in
From this time forth and for evermore. Ps. 121:3, 4, 6, 8.
Trust in Jehovah with all thy heart,
And lean not upon thine own understanding;
In all thy ways acknowledge him,
And he will direct thy paths. * * *
Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine. Prov. 3:5, 6, 9, 10.
When a man's ways please Jehovah,
He maketh even his enemies to be at peace with him. Prov. 16:7.

Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. Mal. 3:16.

But unto you that fear my name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts. Mal. 4:2, 3.

Blessed are they that hunger and thirst after righteousness: for they shall be filled. * * * Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 5:6; 7:7.

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. Luke 6:38.

Lo, I am with you always, even unto the end of the world. Matt. 28:20.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. * * * Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. * * * Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. * * * Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 3:16; 5:24; 14:23; 17:24.

For as many as are led by the Spirit of God, these are sons of God. Rom. 8:14.

If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:9, 10.

For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. 1 Tim. 4:8.

For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. * * * Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. 2 Tim. 1:12; 4:8.

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. Tit. 2:11-14.

For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need. Heb. 4:15, 16.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. * * * Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Jas. 1:5, 12.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. 1 Cor. 10:13.

The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment. 2 Pet. 2:9.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. 1 Pet. 1:3-5.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you. 1 Pet. 5:6, 7.

Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble. 2 Pet. 1:10.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. * * * If we confess our sins; he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:7, 9.

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the paradise of God. * * * To him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it. Rev. 2:7, 17.

QUAKERDOM · AT · LARGE

After five years of highly meritorious service on our Palestine field, Mildred E. White arrived home last week on her year's furlough and will be at her old home in the Rich Square Meeting neighborhood of Indiana Yearly Meeting. In addition to having had general charge of the village work in Palestine, she has taught in the Boys' School at Ram Allah.

Wesley Schutz of Nebraska Yearly Meeting, who spent last year at Hartford Seminary, Hartford, Connecticut, and is now pastor at Amesbury Meeting in Massachusetts, the Meeting where John G. Whittier sat and worshiped, and Helen M. Holding, daughter of Raymond S. Holding and wife of Newberg, Oregon, former missionaries to Cuba, where Helen was born, were united in marriage by Charles N. Replogle in the parsonage of the Roxbury Meeting in Boston. The bride traveled all the way from the Pacific to the Atlantic coast to join her future huband. Some Friends of Boston were invited in and the simple service was very beautiful and impressive.

Thirteen countries were represented at the second General Meeting of the Society of Friends in France. In their message of affectionate greeting to all those who feel bound together in the Society of Friends they state, "There is but one Spirit and by it alone can our union with God be achieved. We have the assurance that mutual confidence will be definitely realized as soon as we are conscious of the presence and power of God in ourselves. Jesus had no wish to make us slaves; he left nothing in writing, and entrusted his teachings verbally to his disciples, that we might not be shackled by the letter which kills. As worshipers of the living Christ, let us press on our way, helped by the Spirit that gives life."

Pacific College and Newberg Friends took an unusually active and prominent part in the annual Chautauqua Assembly at Gladstone Park, which has for many years been an important institution which ministers to the people of Portland and vicinity. President Levi T. Pennington gave the daily Bible addresses throughout the Assembly, and on the last Sunday evening delivered his address, "The Path to Permanent Peace," to a large and enthusiastic audience. On what was called Pacific College-Quaker-Newberg Day a special program was presented, featured by a musical program given by the Music Department of the College and an address, "Bread and Butter—and What Else?" by Professor Clarence G. McClean.

Sir George Newman, president of the section of Sanitary Science and Preventive Medicine of the Royal Sanitary Institute, London, which recently celebrated its jubilee, in his presidential address on "Everyman in Preventive Medicine" said that the Royal Sanitary Institute had been founded to express and enforce the minima of public health. Disease, he said, is not a dragon from outside the body which had to be slain, but the reaction of the body to irregularities in the environment. The main purpose then of preventive medicine was to improve environment, to develop innate capacity. Recent medical science had not only saved life on a scale undreamed of a hundred years ago, but had made living a better thing. All that concerns the physical life of humanity comes within the province of preventive medicine and he therefore invited everyman to take a hand. Sir George is a prominent Friend of London Yearly Meeting.

NEWS OF OUR MEETINGS

In connection with the Quarterly Meeting service at Blue River Friends Meeting, near Salem, Indiana, an all-day meeting was held Sunday, July 25, and a fine dinner in the grove adjoining, with the afternoon service turned over to the Ministerial Association of Salem of which J. Brandt Wolfe, the retiring pastor, was an active member. Many visitors were present from Paoli, Beech Grove, Lick Creek and Newberry Meetings. Richard R. Newby, superintendent of Western Yearly Meeting was in charge of the afternoon session when the ministers of the community spoke endearingly of the fellowship and splendid service of J. Brandt Wolfe during eight years that he had been at work in their midst. The presentation of a valuable book to him by the Ministerial Association was a feature of the service. Words of appreciation were spoken also for his splendid wife who had been such a sustaining power to him, and for the work of their daughter, Viola Montgomery, in all lines of the meeting's activity, particularly among the young people.

Sugar Plain Friends Meeting near Thorntown, Indiana, enjoyed a happy day on July 25th. Instead of the regular sessions, the Bible School hour was given to a splendid missionary program of the Quarterly Meeting in which Elizabeth M. Reagan of Carmel, made an urgent plea for missions, Dorothy Daggy sang a solo and Mildred Ricks gave a reading. The morning sermon was given by Leslie Bond of Amo. A bountiful dinner was served in the basement of the church to about two hundred and fifty people. The "Homecoming Hour" at 2:30 p. m. consisted of appropriate songs and a short history of the church. Letters of greetings and regrets by absent members and short talks by visiting Friends made the day most memorable for all present.

At Indianola, Iowa, Friends Meeting, May 1 was fittingly observed as Missionary Day and the offering for all missions was taken in one dollar bills and pinned together with the name of the giver attached to each, then two members of the missionary society read the names and divided the money among the different missionary fields. Fifty dollars were thus given. Children's Day was observed June 20, when the rostrum was beautifully decorated with an open gate adorned with ferns and roses on a white background representing the gate Beautiful in honor of Cyrus the Liberator, through which twenty-four children were received into the church as associate members. The children did well their parts in the exercises, the success of the occasion being due to the untiring efforts of Hazel Hunnicutt, Edna Fry and Ruby Townsend. The pastor, Marie Cassell, gave an interesting talk at the close. Her efforts as pastor during the past year have been very successful, over fifty additions having been made to the church in associate and active members since September 1. She will continue her services for another year.

The work of the new year for Goldsboro Monthly Meeting of Friends in North Carolina began August first. The past year has been very successful under the leadership of Tennyson Lewis who came in September from Plainview, Nebraska, directed, as it is felt, by the hand of the Lord. He and his wife entered wholeheartedly upon the work and Friends are looking forward to the completion of the new Meeting-house in about sixty days and

MISSIONARY TEXT BOOKS

For 1926-'27

WOMAN'S MISSIONARY UNION

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Programs for the year, 5 cts. Helpful pamphlets and leaflets available. Address

AGNES L. DAY
WESTFIELD, INDIANA

the dedication service which will be a happy occasion for all. The pastor and his wife have agreed to continue their good work for another year.

A Daily Vacation Bible School, in which most of the churches of Newberg co-operated has just closed. The Friends Bible School furnished more than its quota of teachers. Some of the young people took an active part as assistants, thus gaining valuable experience, fitting them for future service in this particular field which seems to be gaining favor each year. This makes the third year that the D. V. B. S. has been carried out. Over two hundred were enrolled. There were many attractive features. Note-book work, memory drill, music period, lantern with slides, special speakers, etc. Interest and enthusiasm grew as the end approached. At noon, just at the closing session, the entire school marched to the city park where friends and patrons awaited pupils and workers with a tasty noon-day luncheon. Then followed a brief season of community singing, and a short demonstration of work done. All felt that the effort had been entirely worth while, and were glad to have had a part in so worth while a project.

Sunday evening, July 25, a public demonstration and program closed a successful two weeks' Daily Vacation Bible School at Monkton, Vt. The school which united children of Methodist and Friends Sunday Schools together with those not in Sunday School was under the direction of Cecil E. Pearson and Mary Pennington Pearson. There was an enrollment of fifty-nine children with an average attendance of fifty-five. Twenty people definitely helped with the school by teaching, furnishing transportation for the children, or preparing equipment for use in the school. Bible study, memory work, and handwork were the activities. Some of the notebook work was exceptionally well done. One group made notebooks in the form of scrolls. Kite making, paper making, cut-out work and colored paper work together with chair caning occupied the handwork period. In spite of the two or three days of extremely hot weather the interest of the children kept up well and the general spirit of the school was splendid.

Wabash Quarterly Meeting will convene in Wabash, Indiana, August 14, instead of August 28, on account of the date conflicting with that of Indiana Yearly Meeting.

INTERNATIONAL SUNDAY SCHOOL LESSON

August 22, 1926.

The Ten Commandments: Duties to God.
Lesson Material: Exodus 19:1—20:11.
Reference Material: Deut. 5:1-15; 6:3-9.
Devotional Reading: Psalm 19:7-14.
Golden Text: Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. Deut. 6:5.

Topic for Young People and Adults: God's Claim to our Worship and Reverence.
Intermediate and Senior Topic: Loving and Honoring God.

Daily Readings

M.—Israel Prepares to Meet Jehovah. Ex. 19:9-16.
T.—Israel Meets Jehovah. Ex. 19:17-25.
W.—Commandments: Duties to God. Ex. 20:1-11.
T.—Moses Sumarizes Commandments. Deut. 5:6-15.
F.—The Law Exalted. Psalm 119:1-8.
S.—Seeking God First. Matt. 6:24-34.
S.—The Perfection of the Law. Psalm 19:7-14.

Between the Lessons. In the third month after gaining their freedom from Egypt, the Israelites reached their first goal, "The Mount of God," Sinai, or Horeb, as it is variously termed. The promulgation of the "Words of the Covenant" (Exod. 34:28), or the "Testimony" (Exod. 25:16), is accompanied by a setting of power and grandeur, calculated to inspire awe and respect for the God whose "Words" (Exod. 34:28) they are. But the real appeal to the Israelites, and to all men, for worship and reverence is based, not on God's might, but on his goodness and love, which had been made evident to them by the experiences of the recent days. "I am Jehovah, who brought thee, etc," (v. 2), therefore:

The First Commandment: Worship God Exclusively. (v. 3). This principle rightly stands first, for it deals with the most important element in man's relation to God, viz., his attitude toward God, his valuation of God in life. This is the heart of all religion. God must not only be supreme; he must stand alone as the object of religious devotion. "Sin consists in the ejectment of God from his rightful position in the soul."

The Second Commandment. Worship God Spiritually. (vs. 4-6). As the first word points men to the right attitude to God, the second seeks to keep the thought of God true and helpful. Degraded conceptions of God drag down not only the worshiped, but also the worshiper. What is symbolized gravitates to the plane of the symbol. "God

United Budget Figures

Consolidated Report of United Benevolences April 1 to July 31, 1926

Receipts

YEARLY MEETING	MEMBERSHIP (1925)	CONTRIBUTIONS
Baltimore	1,254	$ 1,561.33
*California	5,131	531.70
*Canada	953	
Indiana	17,406	5,460.81
Iowa	8,120	3,392.03
Kansas	10,483	41.63
Nebraska	2,078	287.25
New England	3,832	2,450.08
New York	3,456	687.56
North Carolina	9,479	2,076.82
Western	13,386	1,879.78
Wilmington	5,767	797.00
Miscellaneous Sources		407.25
	81,345	$19,573.24

*Yearly Meeting has its own mission fields but makes some contributions toward the united work.

Distribution

BOARDS	ASKINGS	RECEIVED
Foreign Missions	$96,603.54	$12,505.94
Home Missions	20,000.00	2,411.85
Peace Association	4,800.00	414.22
Young Friends	3,000.00	270.07
Prohibition Board	500.00	91.66
Publication Board		67.66
Education	300.00	36.23
Religious Education	1,100.00	146.13
Aged Min. and Miss.	6,000.00	878.54
Promotion Expenses	9,800.00	1,571.70
Emergency	4,549.59	377.49
Promotion Notes	5,000.00	801.75
	$151,653.13	$19,573.24

Proportion to be raised in 4 months @ $12,500	$50,000.00
Total received in 4 months	19,573.24
Proportionate Deficit in 4 months	$30,426.76
Monthly average in 4 months	$ 4,893.31
Average necessary each month for the next 8 months	$16,509.98
Amount to be raised in next 8 months	$132,079.89

is a Spirit and they that worship him must worship in spirit and in truth. (John 4:24).

The Third Commandment: Reverence God's Personality. (v. 7). "Name" in Hebrew stands for character, personality. "In vain" may mean, for vanity, for falsehood, i. e., lightly, heedlessly, or in support of untruth. This commandment aims at all forms of abuse connected with the invoking of the divine name, as perjury, lying, cursing, irreverence, magic and spiritualistic performances. God's personality should stand so high in our esteem that it will never be linked with anything that is untrue or degrading in human intercourse.

The Fourth Commandment: Reverence God's Day. (vs. 8-11). The key to this new sanction of an old custom is in the words: "The seventh day is a sabbath day unto Jehovah thy God." The important question of Sabbath observance is not what specific acts or what amount of labor shall or shall not be performed, but rather, what is the purpose in the use of one's time. "Whatever on the Sabbath tends to ourselves or others to promote a truer, loftier conception of God, and a growth into his image, has in it the element of right; and whatever on the Sabbath tends, naturally to oneself, or inevitably to others, to lower the conception of God, or the tone of spiritual life, or to weaken the hold of God's authority upon ourselves or others, has in it the elements of wrong, and should be avoided."

WENDELL G. FARR.

Wilmington College.

BIRTHS

LANE—To Harold M. and Pauline R. S. Lane, Sapporo, Japan, April 16, 1926, a daughter, Virginia.

MARRIAGES

LOREE-HARVEY—At Lynn, Indiana, August, 1926, Cressie Faith Harvey, of Lynn, and Dolan Herbert Loree of Geneva, Illinois. Ira C. Johnson, minister.

SCHUTZ-HOLDING—At Boston, Massachusetts, July 27, 1926, Helen Margaret Holding and Wesley Schutz. Charles N. Replogle, minister. At home 230 Main Street, Amesbury, Massachusetts.

VOORHEES-SCHMOE—At Paradise Valley, Rainier National Park, Washington, July 25, 126, Inez Schmoe and Earl M. Voorhees. President Levi T. Pennington, minister.

WOOD-HESTER—At Newberg, Oregon, July 27, 1926, Helen Hester and Gerald Haworth Wood. Raymond S. Holding, minister. At home after September 1, 1926, in Mullinville, Kansas.

DEATHS

HADLEY—At the home of her daughter, Clara O'Neil Harold, New Smyrna, Florida, where she had resided since the death of her husband in Noblesville, Indiana, a year ago, June 9, 1926, Mary, widow of Benjamin F. Hadley. She and her husband had been esteemed members of the Friends Church in Noblesville for many years, having served a long time as elders and filling other responsible places in the church.

MCCRACKEN — At Scotts Mills, Oregon, July 5, 1926, Anna J., widow of Enos H. McCracken, and daughter of Joseph and Narcissa Frazier, in her 77th year. Born at Salem, Iowa, where she spent her girlhood, she taught school for a time and was principal of LeGrand Academy. After her marriage in 1876, she and her husband taught a colored school at Macon, Miss. They lived in Iowa, in Kansas, in Holguin, Cuba, and in 1923 came to Scotts Mills where her husband was soon taken by death. A member of Friends, converted in early life, she lived a consistent Christian, and was tireless as a worker. Two daughters and four sons survive her. Interment at Scotts Mills.

"Ye must be born anew."
John 3-7

America's Angelus

***"Glory to God in the highest, and on earth, peace, good will toward men."*— LUKE 2:14.**

Stand back of the President of the United States and the Nation, in constructive thought for Universal Peace by meditating day by day on the fourteenth verse of the second chapter of Luke, one of the best known verses in the Bible, and make this powerful creative message of freedom—AMERICA'S ANGELUS.

Ask your friends to help make this a Universal Meditation for World Harmony.

Pass it on **Friends in Christ**

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

INDIANA YEARLY MEETING

Persons desiring rooms during the sessions of Indiana Yearly Meeting, August 23-29, are asked to communicate with Susan C. Sturdivant, 612½ West Adams Street, Muncie, Indiana. Kindly suggest dates of arrival and departure, and whether you have a car at your disposal. In order to conserve space there will be no cooking in the church basement, meals being served at a nearby church. It is also but a short distance to the downtown restaurants. A room in the basement will be reserved for the use of those persons who bring their own lunch, to whom the Ladies Aid Society will serve hot drinks. Checking room and telephone will be found in the basement.

NOTICE TO MINISTERS

Recorded ministers who expect to attend Indiana Yearly Meeting at Muncie, Indiana, commencing August 23, 1926, and who have a minute from another Yearly Meeting directed to Indiana Yearly Meeting, and who desire board and lodging, should as soon as possible notify Robert W. Randle, 1234 Main Street, Richmond Indiana, in order that arrangements may be made therefor.

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SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17—Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Muncie, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

WILMINGTON Y. M.

The chairman of the Committee on Entertainment for the coming sessions of Wilmington Yearly Meeting, beginning August 17, to whom correspondence by those desiring the same should be addressed, is Mrs. C. Grant Fairley, 321 East Locust Street, Wilmington, Ohio.

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